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THE INSURANCE QUESTION.

[Home-Talk by J. H. N., Brooklyn, Aug., 1858.]

THE demand which is frequently made in business transactions, for "undoubted security," "mortgage on real estate," etc., may well lead the mind off into a radical inquiry as to the nature of "real estate," and as to what is "undoubted security." I find it very profitable to inquire how I can invest my life in things that will not fail me—in pursuits, friendships and treasures of all kinds, that will be safe—how I can get *insurance*. There is something almost sublime in the absurdity of the men who are so wise and anxious about the security of their property, taking care that their houses are all insured and their debts all secured by sound mortgages, while they have not, after all, one cent of property that is really safe, because they have not looked beyond this life. They have no idea of making eternally sure of any thing. A deed of land is not sure property; there is no "undoubted security" in it. It secures a man's property to him, at best, only as long as he lives: it is only a life-estate: that is the very strongest form of property that can be given in fee simple or by any legal deed. But life is not sure for a day; every man's life is in the same condition, so far as he is concerned, as the house is, that is not insured. He is as liable to die, as a house is to be burned. His house is insured, so that if it is burnt he gets the money for it; but he can't get the money for his life, even if it is insured. His life, which is equally liable to loss as his house, is not and can not be insured to him; and his other property being but an attachment to his life, shares of course in its liabilities. These men who take so much pains to get every thing insured and secured by real estate, are actually without the slightest security after all. No security for this life, and nothing to look for beyond! It is the sublimity of folly.

Yet we can take lessons from them. It will be good for us to study them. They are "wise in their generation"—fools on the

great scale, but wise on the small scale. And from their wisdom on the small scale, we may take lessons for wisdom on the large scale. And as wise business men for eternity, let us be wide-awake for undoubted security in all the investments we make. I want to be a sure man in that respect. I have had trouble enough with bad debts, uninsured property and loose business interests; and for my part I am willing to confine myself quite exclusively and for a good while, to the study of such passages as these: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Here is undoubted security recommended to us. Here is recognition of the fact that there is no security for the treasures that are commonly sought. And Christ most clearly had in view the very insecurity that we have pointed out—the general insecurity of all visible things, in consequence of being attachments to a life that is insecure. So he puts the case of the rich fool who prospered and pulled down his barns to build greater. The man thought his wealth rested on undoubted security; "Soul, thou hast much goods laid up for many years." But it was said to him, "Thou fool, this night thy soul shall be required of thee; and then whose shall those things be?"—evidently referring to the property that he had accumulated. What he supposed to be security, was not security; all that he thought so sound and sure was a bad investment—fancy stocks.

And the same truth comes to view where Christ proposes the great financial question, "What shall it profit a man if he gain the whole world, and lose his own soul?" He fastens attention on the life—the soul—as that which determines the whole question whether a man really *owns* anything; whether his investments are in safe "real estate." The whole question, we may say, depends on this, whether his treasures are of such a nature that they attach to his soul, or whether they are surroundings that are liable to be lost by death. Christ did not account that there was security in any possible investment for an insecure life and an uninsured soul.

In another discourse, he brings more definitely to view the same radical principle in reference to *speculation* in the matter of money. We have seen first the general principle, that all safe investment—genuine real estate—is in the eternal world, and is an at-

tachment to the soul. Then we have, in the two passages I have cited, a clear, business estimate of the comparative values of investments in body-property and soul-property, showing that Christ thought no amount of property could be worth any thing to a wise business man, aside from the security of the soul. Now we have, in another passage which I am about to cite, the same principle carried a little further, showing how that which we call body-property may be converted into soul-property: so pointing the way for a wise man, not only to choose a true investment, but to make a profitable transfer, if he has got an unsafe investment. I refer to the parable of the unjust steward. The point of that parable is, that a man, finding his present position and resources liable to be taken from him, makes the most of his time while he still holds those resources, to invest them in something which will be valuable to him when he has lost his present position. The Lord commended that man because he had done wisely; he had secured friends, who, when he should be turned out of his stewardship, would receive him into their houses. Christ applies the example thus: "Make unto yourselves friends of [i. e., with] the mammon of unrighteousness [i. e., money] that when ye fail, they may receive you into everlasting habitations; which means, 'Convert your fancy stocks into eternal friendships.'

Now I insist that this is nothing more nor less than a wise business calculation. There need not be any of the common ideas of religion or duty about it. It is a financial question—a question of securities—that ought to be entertained in Wall street, by all who pretend to be shrewd business calculators. These principles are simply common sense, and they will rule Wall street yet, just as certainly as the calculation of securities and the conviction of the advantages of insurance, goes on and matures itself. Sooner or later it will be understood that if a man is not wise enough to calculate his investments in this way, so as to get absolute security by exchanging time for eternity, he is not only unfit for heaven, but unfit for business of any kind—he is not a Yankee—not fit for Wall street, and ought not to show his head on 'Change.

The tendency of civilization and the whole philosophy of modern finance, is to land men in religion of the most earnest kind. The business of insurance is a modern thing: it is a result of progressive refinement in calculation; and if it goes on, as it evidently must, the final step will be, to include in its range

the interests of the soul. It is easy to see that business men have gone to the extreme limits of insuring *visible* things; and if there is solid truth in the principle of insurance, and real satisfaction in carrying it as far as they have gone, reason will at last demand that it have full sweep, and will not be satisfied with any thing less than security against loss and damage in the eternal world. This is the next inevitable step in the course of progress; and by the very laws of advancing reason, men will not be able much longer to consider themselves *insured*, unless their policy covers the interests of the eternal soul.

THE ONEIDAS.

BY S. H. R.

X.

SOCIAL CUSTOMS, ARTS AND SUBSISTENCE.

"Thus every kind their pleasure find,
The savage and the tender;
Some social join and leagues combine;
Some solitary wander."

THE refinement and moral endowment of a nation are pretty clearly indicated by the position assigned to its women. Among the Indian tribes generally, as among all rude and savage peoples, woman was found in a very degraded position, as the social inferior or mere servant of man—oppressed with all the responsibilities of the household, and soon rendered coarse and unlovely by harsh treatment and excessive toil. The position of the Iroquois women was, in many respects, much superior to that commonly assigned to the Indian female. They had a voice in the national councils, especially in questions of peace and war, took a prominent part in religious ceremonies, and were entrusted with the entire control of the children, who were taught that complete filial obedience was the most sacred obligation. Still, the Iroquois have received much praise for their treatment of women which is scarcely warranted by facts. It is true that they never violated the chastity of female captives, and until demoralized and besotted by liquor, rarely treated their wives with violence or insults. But this is only one side of the picture. They regarded woman as a being greatly inferior to man, and withheld from her the love, confidence, support and sympathy that her nature and physical weakness require, the women themselves patiently acquiescing in these strange views.

Thus Iroquois society was practically divided into two great classes or social orders, male and female. Each sex had certain clearly defined duties and immunities which the other never interfered with. The men constituted an aristocratic order that scorned all manual labor, except such as pertained to war and hunting; while the frailer sex formed the entire industrial population or yeomanry class. Slavery was prohibited: consequently all domestic duties, household cares and agricultural toil, fell to the lot of the women.

As we look at the facts respecting Iroquois society, the idealities and conceits of the novelist and poet disappear, and leave in their place some rather unlovely realities. Between the two sexes there was but little social interchange, and none of that tender solicitude and care on the part of the stronger for the weaker that prevails among civilized people. The men as-

sociated together in the hunt, on the war-path, and in their sports; and formed their friendships among their own sex. The women toiled together, and formed their own society. It was only during the council gatherings that the sexes intermingled, and even then only to a limited extent. Young men and maidens formed no attachments and intimacies. Love was deliberately ignored by the youth as an unmanly emotion.

Polygamy was forbidden by the laws of the Iroquois: a restriction seldom disregarded. Marriage was usually left to the management of the mothers: the fathers never interfered with the matter. In earlier times a young man seldom married till he had become accustomed to the hardships of war and the chase, or until he was about five and twenty. It was thought necessary that the young warrior should have a partner of mature years and experience, to properly provide for his wants. The young men were accordingly often matched with women of forty, and the maidens with warriors as much as fifty or sixty years old. Later, the men married younger and with persons nearer their own age. When the mother thought it time for her son to marry, she selected him a wife from among her female acquaintances, not of her own tribe, often without consulting his wishes. The mothers of the destined pair frequently consulted the wise men and women of their respective tribes. But not till every thing was satisfactorily arranged was the marriage announced to the happy couple, who perhaps had never met or exchanged a single word in their lives, and who, till that moment, had remained in perfect ignorance of the negotiations. On the following day the bride, escorted by her mother and friends, proceeded to the home of her husband, bearing in her hand some corn-cakes which she tendered to her mother-in-law as a pledge of her future usefulness. The mother-in-law in turn, gave some venison or other product of the chase to the bride's mother as proof of her son's skill and activity in the hunt. This completed the marriage ceremony.

If on acquaintance, the parties liked each other, and lived harmoniously, all was well: if they quarreled, the match-makers strove to effect a reconciliation. Where harmony was impossible, a separation was effected. Though marriage was such a simple affair, and so easily dissolved, while it continued the parties were rarely unfaithful. It has been noted that these Indians are less prolific than most barbarous races. Colden says, "As all kinds of slavery is banished from the countries of the Five Nations, so they keep themselves free also from the bondage of wedlock; and whenever the parties become disgusted, they separate without formality or ignominy to either, unless it be occasioned by some scandalous offense in one of them. In case of divorce, the children, according to the natural course of all animals, follow the mother. The women here bring forth their children with as much ease as other animals, and without the help of a midwife, and soon after their delivery return to their usual employment."

Till drunkenness prevailed, murder and other crimes were infrequent. Murder was punishable by death, if the kindred of the slain insisted upon the penalty; but commonly a recon-

ciliation was effected, presents of wampum were exchanged to prevent vengeance, and the past was forgotten. If no atonement was made by the murderer, or if his presents were rejected, the family of the murdered man could at any time take the life of the murderer with impunity, even after many years had passed. Adultery was punished by whipping the woman; who was considered the only guilty party. Stealing was not common. Witchcraft was the greatest of crimes. Any one could kill a witch on his own responsibility without fear of punishment.

The Iroquois, when first discovered, lived in stockaded towns, and the Oneidas and Mohawks long kept up their fortifications, as a precaution against the French. Within the ramparts, which enclosed from five to ten acres, they built their bark houses. These were usually fifteen or sixteen feet wide, by from thirty to one hundred and twenty feet in length, fifteen feet high in the center, and with a single doorway in each end. They were made of a framework of poles planted in the ground, arched together at the top, and covered with shingles of ash bark. Inside, two rows of bark shelves extended the whole length of each side, one near the ground, the other five feet higher. These, covered with mats, furs and blankets, were used as seats by day and couches by night. Each house was divided, by imperfect partitions, into lengths or apartments of about twelve feet each. Some of the largest houses contained ten or eleven of these apartments, twelve by sixteen. In the center of each apartment burned a fire, lighted on the ground, with the smoke circling about the room and escaping through an opening in the roof. Two families occupied each room, one on each side of the fire, and the provisions, clothing, implements and miscellaneous effects of the occupants were stored in every nook and corner. The winter's supply of corn, jerked venison and other articles, were suspended from the rafters. Thus, in one of these frail tenements, with but two doors and no windows, from six to twenty families were crowded and forced to cook, eat and sleep in an atmosphere reeking with smoke and impurities. Kanoaloha contained one hundred of these bark houses, which were commodious and luxurious compared with the triangular hunting lodge or wigwam of a single family. In time the Iroquois learned to build more comfortable dwellings.

The useful arts were generally but crudely developed among the Konoschioni, though a few articles were manufactured with remarkable skill. Mr. Newhouse asserts, that the Indian canoe and snow-shoe can not be improved. The moccasin is the most natural and easy-fitting protection for the foot ever devised. It is said that the Iroquois method of feathering their arrows, so as to give them a twisting motion when discharged from the bow, suggested the idea of the rifled gun-barrel. Antiquarian research has found and described specimens of their rude pottery and most of their household furniture and implements of war. The Iroquois of our day still use wampum to ornament their clothing. The Oneida women make very neat basket-work of ash splints, but their ornamental bead-work is glaringly barbaric in taste, and probably differs little from that fashioned by their ancestry two centuries ago.

The passion for wealth was unknown to the primitive Iroquois. Individual property was recognized in all manufactured articles, in land while under cultivation, orchards, etc., but they were liberal, in the extreme, with the little they possessed. Land belonged to the nation, and a complete title could never be gained by an individual. The wife could hold property independently of her husband.

Hunting was a passion with the Iroquois second only to that of war. Their methods of taking game have often been described. Notwithstanding this passion for the chase, they prudently relied mainly on corn, beans and squashes for subsistence, which their industrious women raised in surprising quantities. Around each village were large corn fields, often covering hundreds of acres. De Nonville estimated the corn destroyed by his troops in the Seneca county in 1687 at about 1,200,000 bushels. This doubtless was an exaggeration, but gives a hint of the labors of the Indian females, when it is recollected that all this cultivation was done with the rudest implements and without the aid of ox or horse. They also manufactured large quantities of maple sugar. Whether they learned this art of the whites, or taught it to them, has not been clearly determined. The mother of the household not only raised the provisions, but cooked and served them when and how she saw fit. The warrior never asked his wife for food: if not supplied, he fasted in silence, or sought it with his bow in the depths of the forest. The favorite food of the Iroquois consisted of succotash made of corn, beans, squashes and game, all boiled together. They were by no means over dainty in the choice of their fare. A grim Mohawk chief once told Colden—who manifested a touch of civilized interest in the quality of his diet—that it was womanish to care what he ate: the warrior ate any thing, even toads and snakes.

Hospitality was carried to great lengths by the Iroquois. Whoever entered one of their houses, at any hour of the day, was sure to have food placed before him, and a refusal to partake was a violation of good manners—an insult to the mistress of the family. It was long before they could appreciate the different customs and squeamish tastes of the whites. Canassatego thus scornfully contrasted the hospitality of the two races: "You know our practice. If a white man, in traveling through our country, enters one of our cabins, we dry him if he is wet, we warm him if he is cold, and give him meat and drink that he may allay his hunger and thirst; and we spread soft furs for him to rest and sleep on. We demand nothing in return. But if I go in a white man's house at Albany and ask for victuals and drink, they say, 'Where is your money?' and if I have none, they exclaim, 'Get out, you Indian dog!'"

SCIENTIFIC.

PHYSICIANS recommend mutton as the most wholesome meat, the most easily digested, and best suited to invalids; while pork, as every body knows, is the most unwholesome flesh eaten. In England, mutton is a favorite dish, and we apprehend it is to this, rather than to roast beef, that the Englishman owes his robust health and rosy complexion. Our people eat too much pork and too little mutton. And yet as a contemporary remarks, "mutton can be pro-

duced pound for pound at less than half the price of pork, yields more nourishment when eaten; and keeping sheep does not exhaust a farm to the extent feeding hogs does. Sheep can be kept during the winter on hay, turnips, and mangel wurzel, or sugar beet, while hogs will not do without, at least, some corn."

—*Exchange.*

A SINGULAR method of making butter has lately come into quite extensive use in France, based upon the observed fact that cream is changed into butter by being simply buried in the earth. The theory of this result is not very intelligible, though the fact is stated to be beyond question; and in Normandy and other parts of France, butter is actually prepared on a large scale in this way. The process consists in placing the cream in a linen bag of moderate thickness, which is carefully closed; then burying the bag about a foot and a half deep in the earth, and allowing it to remain from twenty-four to twenty-five hours. After the expiration of this period, the cream is found to have become hard, and it is then broken up, by means of a wooden beater, into small pieces, and enough water poured upon it to wash out the buttermilk. To prevent any mixture of earth, it is advisable to enclose the bag in a second one of larger size and coarser quality. This method of making butter saves a great deal of labor, and separates the butter more perfectly than the ordinary process. And we are assured that butter thus prepared is of most excellent quality. —*The Methodist.*

THE *Nature*, an English weekly journal of science, in a report of a meeting of the "Naturalists' Society" of Norwich, gives an account of a long and interesting paper, which was read before that Society, "On the Flight of Birds." After commenting on the wonderful phenomenon of a heavy body supporting itself in mid-air, gliding along, changing its direction, and apparently violating all the laws of nature, which has so long puzzled scientific men, and given rise to many erroneous theories; and after enumerating some of the most prominent of the ill-founded theories of the past, as, that buoyancy was the first essential of flight, whereas it is now shown that "far from being essential, it is an actual impediment;" and also the theory, founded on Hunter's discovery of the presence of air-cells in the bones of birds, that heated air was used to render them lighter, thus increasing the bulk of the body, while decreasing the weight, "forgetting that additional bulk without a corresponding increase of weight would but enlarge the surface presented to atmospheric resistance, thereby rendering the too buoyant body of the bird the sport of every wind that blows;" the author of the paper, Mr. Southwell, proceeds to give an account of the principles enunciated in France by M. de Lucy, "who has shown that three great properties are absolutely essential in all winged animals—(1) weight, or the force of gravity; (2) surface, or the area presented to atmospheric resistance; and (3) force, or the power of projection. Without weight the object might float, but it could never fly, there would be no resisting force to form a fulcrum to its movements, and it would, in fact, be part of the atmosphere and subject to it, wafted hither and thither without the power of resisting. The bird being elevated in the air, possesses, in virtue of its weight, a force always exerting itself in a downward direction, thereby producing motion, which, if it has the power to control, will prove the mainspring of its flight. In order to counteract this downward motion, surface is called into request. The expanded wing is presented to a column of air perpendicular to itself and a new law of nature comes into operation—that of atmospheric resistance. This is not sufficient to counteract the force of gravity without some mechanical action on the part of the bird, but it would in a great measure break the force of the fall, causing it to descend in a series of zigzags, as a sheet of paper falls from a balloon. We should expect to find the surface increase in proportion to the weight of the animal; but, strange to say, it has been shown by M. de Lucy that the extent of surface is always in an inverse ratio to the weight of the winged animal. The heavier the animal, the smaller its

wing surface, referred to a fixed standard. This is shown remarkably in flying insects; the body is very light, but the wing surface is enormous. The bird would soon be brought down from mid-air but for the muscular power of depressing the expanded wing forcibly and rapidly so as to cause the elastic column of the air beneath to rebound with sufficient force to destroy the remaining effects of gravity and so to equalize all the forces as to leave the bird ready to pursue its course at will. The most striking thing about the skeleton of a bird is its great lightness combined with strength. By a beautiful arrangement the greatest power is given to the wings. The front part of the wing, that first presented to the air in forward flight, is stiff and unyielding, well adapted for cutting its way through the air; the other feathers become weaker and more pliable as they are placed nearer to the body of the bird. The feathers, which are divided into two portions by a nearly central shaft, overlap each other, the anterior web, which is the strongest and stiffest, being uppermost. When the down-stroke is delivered, the wing presents to the air an impenetrable and unyielding surface, but when the corresponding up-stroke is made, the yielding posterior web of each feather becomes depressed by the resistance of the air above, thus separating the feathers so as to allow of the free passage of the air; by this means giving the maximum amount of force to the down-stroke, which would otherwise be neutralised by the resistance of the up-stroke. But this is not all; the under surface of the wing is more or less concave, while the upper surface is convex. It is obvious, therefore, that when the up-stroke is made, the air will rush off and through the wing in all directions, but when the motion of the wing is reversed, the air will be gathered up in its hollow, and the resistance immensely increased. By a wonderful contrivance, the same stroke which elevates the bird gives it a forward motion also." Mr. Southwell gave an elaborate description of the mode in which forward motion is effected, and some data as to the speed and endurance of different kinds of birds. Those birds with very long pointed wings are said to possess the greatest power of flight. The flight of a hawk, when its powers are fully exerted, has been calculated at 150 miles an hour; the usual flight of the elder duck at 90 miles an hour; the flight of other birds, such as the swallow, eagle, peregrine falcon, etc., has been estimated as of much greater speed.

MISCEGENATION IN MUSCAT.

[From the N. Y. *Herald*.]

Nothing can be more curious than the system of concubinage established among the Arabs. At present, according to the sect who hold sway in Oman, it is only lawful to have one wife. But this wife has no right to be jealous, though her husband should buy half a dozen negro slave women, and openly live with them. All these slaves are, however, nominally subject to the legal wife; they have to obey her and submit to personal chastisement at her hands, if she be pleased to inflict it. But by far the most singular feature of this system, is, that the children of the slave women rank on a perfect equality with the children of the legal wife. As soon as she has a child by her master the slave woman is declared free; her offspring is formally acknowledged as belonging to his father's family, and the estate of the father is equally divided among all his children of pure or mixed blood alike. Even in the royal family the same rule holds good, and the two Sultans who preceded the present one were both the offspring of a slave mother. There is, therefore, no bar whatever to miscegenation in Muscat, and on the side of the slave woman, at any rate, there is every inducement to it. But in some unexplained manner the purity of the better Arab families is pretty well preserved. Sometimes I have heard it accounted for by the dying out of the mixed race; and certainly, considering the enormous number of bastard colored children born here every year, there are remarkably few half-bloods about the streets and bazaars. It must be remembered, too,

that this is all the more strange, since most Arabs keep a couple of concubines, and many of them half a dozen or even more. On the other hand, owing to the dark complexion of the Arab himself, it is somewhat hard to detect the admixture of race, where the child happens to inherit the features of either of its parents in a very marked degree. Now and then one comes across a man of impure race, with a very light complexion, but with the thick lips and woolly hair of the African. In his case there can be no doubt. But if one meets a man with Arab features, and in whom the sole ground of suspicion consists in a slightly darker tinge of color than usual, it is very hard to give a decided opinion as to his parentage. There is but little jealousy of race, however, between Arabs and negroes. An Arab prefers a wife of his own blood, simply because she has more regular features and belongs to a higher type of beauty, not because he would be ashamed to have legitimate children by an Ethiopian woman.

THE CIRCULAR.

O. C., MONDAY, FEBRUARY 7, 1870.

"AMERICAN SOCIALISMS."

THE reviewers, thus far, have generally dealt kindly with our book. But it is evident that they read the O. C. chapter first (though it is the 46th), and some of them look no further. Many of them seem to take for granted that the only object for which the book could have been written, was, to advertise the Oneida Community and make converts to "free love;" as though a man who had founded a Community, could not possibly be moved by considerations of general usefulness and the love of truth, or even by ordinary "inspiration" and literary ambition, but must necessarily be always fishing for proselytes. Well, it is useless to protest; but I will have the sport of telling the whole story about that forty-sixth chapter.

Our readers know that the substance of "American Socialisms" was first published in the CIRCULAR, in a series of articles, and that there was no such chapter as the forty-sixth in the series. At the end of the final article (headed the "Spiritualist Communities"), was the following notice:

THE ONEIDA COMMUNITY.

This is one of the Associations on Macdonald's list. Indeed, he devoted to it some twenty-five pages of his manuscript, and treated it with friendly enthusiasm. It would be proper to give an account of it under the head of *Spiritualist Communities*, if the term *Spiritualist* were understood in its original sense, as designating all who profess to hold communication with the world of spirits. In this sense the Revivalists were the original American Spiritualists, for their manifestations commenced as early as 1734, under Jonathan Edwards, long before the birth and migration of Shakerism. The Oneida Community was the child of Revivalism, and in that relation, as well as for its own profession of communication with Christ and the Primitive Church, it might be called a Spiritualist Community. But the public will hardly trust us yet to give an impartial account of it; and we must refer any readers who may wish to see our ideas of its constitution and history, to our past and current publications, especially a series of articles published in the CIRCULAR last year under the title, *Principia*. If we should print the present papers on American Socialisms in book form (as we intend), we may introduce parts of that series, with many other additions and alterations. Meanwhile, our long work in the CIRCULAR on Macdonald's collection here comes to an end.

—Circular, July 19, 1869.

In accordance with the doubt expressed in this notice as to the propriety of my giving any account of the O. C., I neglected it in the preparation of the book, till all the other chapters were written, and all but a few of the last were printed. Then, at the latest moment, I decided to put in a chapter on the O. C., because it seemed to me that our Community is really a part of "American Socialisms," and that to omit it would be to sacrifice the completeness of the work. The difficulty of giving an account that would not be chargeable with partiality, confronted me as before; and my first plan was simply to copy the article on the O. C. in the supplement to Chambers' Encyclopedia. But on ex-

amining that article, I found it to be a compilation from W. Hepworth Dixon's books, and so full of error that I could not conscientiously use it without attaching to it a long string of corrections, which would look like self-defence, besides defacing the book. Finally, I hit upon the plan of spreading our religious and social theories before the reader without comment, by rehearsing the chapter-headings of the *Berean* and *Bible Communism*. I meant simply to make a historical report of what we believe, just as I had done for the *Brocton* and other Communities. The reviewers seem to have taken my report as an *argument* in favor of what we believe. Perhaps it unavoidably made that impression; but then again, perhaps a foregone conclusion in their minds that I must be fishing for proselytes, had something to do with the matter.

One thing is certain, viz., that if I had chosen to print Macdonald's account of the O. C. just as it stands, I should have made a far more respectable and popular showing than I have done, but not so truthful—as any one may see who will consult the original manuscripts in the library of Yale College.

From the vehemence with which some of the reviewers belabor my supposed design of proselytism, it would seem that the book is really liable to make a good impression in regard to the O. C. I take this as a compliment to the truthfulness of the Community's position, and not to my skill.

As to proselytizing, my scheme, if I have any, is very peculiar and long-winded; as may be seen by the fact that the Oneida Community employs no missionaries and is refusing hundreds of applications for membership every year. I doubt whether any of the proselytizing churches can say as much. The truth is, the tendency, and, in part, the object of the book, is to *discourage* superficial proselytes of Socialism—as every candid reader will see.

The kind of proselytes that we want, and that we will have or none, is indicated in the following passage from "American Socialisms." The reader may judge whether we are in a hurry for converts, and if so, whether we are likely to have a comfortable time in waiting for them:

The question for the future is, Will the Revivalists go forward into Socialism; or will the Socialists go forward into Revivalism? We do not expect any further advance, till one or the other of these things shall come to pass; and we do not expect overwhelming victory and peace till both shall come to pass.

The best outlook for Socialism is in the direction of the local churches. These are scattered everywhere, and under a powerful afflatus might easily be converted into Communities. In that case Communism would have the advantage of previous religion, previous acquaintance, and previous rudimentary organizations, all assisting in the tremendous transition from the old world of selfishness, to the new world of common interest. We believe that a church that is capable of a genuine revival, could modulate into daily meetings, criticism, and all the self-denials of Communism, far more easily than any gathering by general proclamation for the sole purpose of founding a Community.

If the churches can not be put into this work, we do not see how Socialism on a large scale is going to be propagated. Exceptional Associations may be formed here and there by careful selection and special good fortune; but how general society is to be resolved into Communities, without some such transformation of existing organizations, we do not pretend to foresee. Our hope is that churches of all denominations will by and by be quickened by the Pentecostal Spirit, and begin to grow and change, and finally, by a process as natural as the transformation of the chrysalis, burst forth into Communism.

J. H. N.

Private advices enable us to state with certainty that there is no truth whatever in the story that the Marquis de Boissiere has "sent to France for fifty families," to join him in his silk-manufacturing in Kansas. The journals that have passed that item around (the CIRCULAR included), have been imposed upon by some unscrupulous Bohemian. What the Marquis has done, is simply sending to France for seeds of the mulberry tree, to commence silk-raising. He is working out his scheme of co-operation with caution and moderation.

COMMUNITY JOURNAL.

ONEIDA.

—We have Central R. R. time telegraphed to the O. C. depot every day.

—During the past week, our annual supply of ice has been secured, and all fears on this point allayed. The old proverb, "a bird in the hand is worth two in the bush," has won the day, and should have the credit of our successful ice harvesting. We have had for sometime, good, clear ice in the Willow Place pond, but it was not thick enough, and then there was no sleighing, etc., etc. But our business men have tired of putting aside well-enough, for a doubtful better, and as a consequence, we have on hand an ample supply of ice; only ten inches thick, to be sure, but first rate, every inch of it.

—Christening one of "our latest" with the name of *Humphrey*, some of us had the curiosity to inquire into its signification. Webster interprets it as *Protector of the Home*. The Home—its perfection—its protection—is J. H. N.'s hobby, if he has any, and it made a "hum-ming of the tissues" to discover a prophecy in his middle name. *Humphrey* is an Anglo-Saxon word, and *hum* is undoubtedly the original Saxon for *home*, and the honest folks who still say *hum* for *home*, are not so far out of the way as has been supposed. One of the patriarchs of the O. C. still retains it—it came down in his blood, no doubt.

—From the south and west windows of our composing-room, we have a view of a gentle declivity, which is familiarly known as "corn-house hill." One side of the hill is traversed by a road, and at its foot runs a ditch the narrow breadth of which, is in one place spanned by a simple, board bridge. But neither at its base, sides nor summit are any signs of a "corn-house" to be seen. A tin-shop, tool-house and woodshed border it on the right of the road, and these are the only houses on the slope. For all that, every day when there is the merest apology for sledding, out troop the children, from dimpled tots to sturdy romps, warmly bundled up, and each dragging a gaily painted sled, to "slide on corn-house hill," as they joyously shout to all passers-by. Just watch them a minute. The slope is so gradual the most timid have courage to venture. The skillful ones aim to cross the bridge in their down journey, but many a little tumbler goes rolling, heels over head, into the ditch; the shallowness of the latter rendering such an episode quite a harmless amusement. Sometimes, three or four sleds and riders are all in a "pi" together beside the bridge, the goal at which they aimed. Never a one is hurt, though; so they scramble out, and undauntedly ascend the hill again for another, and another slide. Little Eugene, puffing and blowing, gets his mamma, who has come with others to see the merry-makers, to drag his sled up hill for him. There goes six-year-old Ransom, before one can stop him, sprawled out, head first, on his sled. His journey ends so blithely, that little Fanny follows his example; but her sled whirls, and she rides, heels first, into the ditch. And so it goes, one and another indulging in original antics, always making a charming, laughable sight. And when they go in they say, "Oh! we've had such a grand slide on corn-house hill!" There goes the name again, puzzling the uninitiated. Even the youngsters themselves, who call the name so glibly, can not tell you its meaning. But the generation before them can explain. For all the children brought up in the Community have slid on "corn-house hill," and many a young man and woman, now M. D., Ph. B., student, book-keeper, young mother, and the like, remember when the old corn-house, with its foundation of posts and tin pans, and with the yellow ears gleaming through its open-work sides, stood at the summit of the hill which bears its name, and down which, when children, they slid on many a frosty day. The corn-house was built, more than twenty years ago, and it is ten years since it stood on its original site. Yet it is probable that unthought-of generations will have their merry slides on what will still be called "corn-house hill."

—We have received a note from W. H. W., sometime our fellow-laborer in the office, but now on a

would lie by the cradle when her babe lay sleeping, and she could go into another room about her work, knowing that the moment the child stirred or cried the dog would come and inform her by his whine. Mr. L. said that his father, when away from home, at one time, stayed later than usual; and the family being alarmed talked about him, expressing fears that something had happened to him, etc., whereupon their dog got up and walked off. They found afterwards, that he went in pursuit of his master, and met him two miles away from home. Miss D. had a dog, that before he was a year old would go and drive the cows, out of a certain lot, when she told him to do so. M. once owned a dog that every morning would go for the cows; and would also go and awake the man that was to go with him, though the man lived nearly a quarter of a mile off. Mrs. R. said, when she was a child, that she used to play with their family horse without any fear, but one time, on getting directly under the animal, her mother was considerably frightened lest the horse should step on her child. The horse, seeming to understand the feelings of the mother, gave a jump, clearing the child entirely. What made us laugh more than anything else was S. E. J.'s story of old Jenny; who she said, would on going up a hill, stop and look around to see if those riding were not going to get out and walk.

Mr. U. thought these incidents were interesting, but said he, "Let us proceed with our lesson," and so we did. Our next lesson is on the subject of Electricity. We expect to learn a good deal this winter, if we are middle-aged pupils, and do not belong to the regular school. We are thankful for our privileges and hope to make the most of them.

I suppose you are enjoying your new home, new occupation and new friends.

Truly yours, A. B. C.

WALLINGFORD.

—Cotton Mather's "Magnalia" is the book of our evening reading.

—One of William's fellow students at the Scientific School, has offered to give him some seeds of the great California trees. Perhaps we can make them grow on Mount Tom.

—Mr. B— gave us an interesting lecture the other evening, on the snakes of Connecticut—their habits, etc. He also gave an account of the fishes of this State, and of the attempts to raise shad and salmon in the Connecticut and Merrimac rivers.

Evening Meeting.—G. W. N. read the following passage from James: "Be patient therefore, brethren unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early, and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh." He then remarked:

"This passage cannot be explained by any doctrine of the Second Coming that prevails now. 'Establish your hearts for the coming of the Lord draweth nigh.' The only way the churches can dispose of this expression, is by saying that it means death, or as if James had said, 'Now, brethren, be patient and encourage your hearts for you are going to die pretty quick.' That is absurd. James compared the situation of believers at that time to a husbandman who is expecting something good. Another point that impresses me in the above verse is the expression, 'Establish your hearts'—James does not say, establish your *bodies*, or *wealth*, or *reputation*, or any external thing; but, 'Establish your *hearts*.' That is very much in contrast with the talk and exhortations of the Grahamites and Water-cure folks. Their exhortation is, 'Establish your health.' In another place it is said, 'It is a good thing that the heart be established with grace; and not with meats, which have not profited them that have been occupied therein.' Those exhortations are very significant and appropriate when you remember what Christ said; 'Take heed to yourselves, lest at any time your hearts be charged with surfeiting, and drunkenness, * * * and so that day come upon you unawares.' If instead of establishing your

heart with Christ you take a sensual and gluttonous course, your heart becomes dull and you will not see that day. It will come upon you unawares. You must keep your hearts established in order to meet Christ at the Second Coming. You have both an encouragement and a warning to do so. Your encouragement is, that at the Second Coming you will get your reward. The warning is, if you do not establish your hearts but overcharge them with surfeiting, that day will come upon you unawares and you will not see it.

W. H. W.—Probably a great majority of the people of those times were in a state in which it was impossible for them to know any thing about Christ's coming. It came upon them like a snare and as a thief in the night.

G.—At the present time we do not have the Second Coming to stimulate us and to look forward to. Still, I believe these exhortations are appropriate to us. We are near the point of entering into communion with the heavenly world; of understanding them and seeing them as the disciples did at the Second Coming. The exhortation to cultivate our inner life and perceptions is appropriate, whatever may be coming.

W. A. H.—We are living in the fullness of times. God is likely to manifest himself as truly to us, as he did to his church at the Second Coming.

G.—The exhortation I would give to the family is: Establish your hearts, in faith, with the same kind of patience and stability that the farmer has when he sows his seed and waits for a crop.

OUR WALLINGFORD LETTER.

Wallingford, Conn., Feb. 8, 1870.

DEAR EDITOR:—The winter, thus far, in southern New England, has been unusually mild. The Quin-nipiac has not been closed with ice. In fact, but little ice has yet been seen and none gathered into houses for next summer's use. Many of our days in January seemed full of the light and spirit of April, and a haze as of early spring rested on the brown fields and blue hills. The mild weather has been favorable for fishing, and several of the neighboring sportsmen, on recent occasions, swept sections of our river with a seine. Yesterday, about five bushels of fish, mostly suckers and pickerel, were taken at one haul. Some of the suckers were very large, weighing from two to four pounds each.

Wild game is said to be on the increase in Connecticut. Many sections are again becoming good trapping grounds. Our Quin-nipiac abounds with fine muskrats, and mink are quite numerous. This is due no doubt to the increase in the area of woodland. The tendency of population is to gather into cities and villages. Farms on the poor uplands, are abandoned or suffered to become overrun with woods. This affords increased shelter to the feathered and furred tribes, and their numbers multiply. If a sufficient degree of civilization and continence could be infused into the representatives of the *genus homo*, no doubt, deer could be again introduced into our forests, and once more become numerous. But for such a desirable result we must doubtless wait till that good time when Bible Communism shall have made a true home of this world, not only for all honest men and women, but for all useful animals.

I said our winter has thus far been mild, but to-day witnesses a positive change. From morning's dawn till starless night a grim, roaring "nor'easter" has been sweeping down upon us, whitening all the fields and piling drifts behind every available obstruction. With the change, which was preceded by premonitory symptoms for several days, comes the Snow Bunting—a somewhat rare bird in Southern Connecticut. To-day, when the storm was driving hardest, I noticed a large flock of them on the buckwheat stubble near the river. They were merrily moving about on the surface of the snow, gathering seeds from uncovered weeds or buckwheat stems. Their movements were as graceful as those of dancers. Their mottled plumage, tending predominantly to white, harmonized with the falling snow. The cheery life they were leading in the bosom of the storm had something almost electric in it, and seem-

ed to say that only a little hardihood is necessary to brave successfully and serenely the darkest weather, no matter if the storm be an inward or an outward one. The habitat of the Snow Bunting, during most of the year, is in the far north, where they breed. In winter they seek the more temperate regions. They are fond of congregating in flocks, and frequent open mountainous districts. They build their nests in fissures of the rocks or on grassy hillocks. Their appearance so far south as this is thought to indicate the approach of a cold term.

Do you notice, amid all the discussions of the relations of this country and Great Britain, the Alabama question, the Canadian Confederation, the Red River rebellion, and the like, the positive growth of a new and grand thought? That thought is the *Union and Confederation of the English-speaking world!* Here the old mother country with its teeming population, the United States, broad and fertile, home of great enterprise and new inspirations, Canada and the Maritime Provinces, Ruperts' Land and British Columbia, New Zealand and Australia, India, South Africa, Gibraltar and islands in every sea—an empire on which the sun never sets, with from seventy-five to a hundred millions of people—are all speaking the tongue of Shakespeare and King James's Bible! At present, the only ties of union between these many members are those of common blood, language and religion, and these have hitherto had only a superficial recognition. But there are indications that there is to be a flowing together of these outlying branches of the English-speaking race. Advanced and far-seeing minds begin to grasp the idea that the best interests of all these countries is in a common unity and confederation. Mr. Forster, a leading member of the British House of Commons, Vice-President of the Committee on Education of the Privy Council, in a recent speech at Bradford, in England, anticipated "the time when not only England and her colonies but all English-speaking nations will gladly enter into one great confederation." Within a few months another English gentleman of eminent culture, and great experience as a lawyer, journalist, politician and traveler, has sought this country as a home. This is Mr. Alfred H. Louis, a barrister of Lincoln's Inn, London, and formerly proprietor and editor of the London *Spectator*, the paper which, during the rebellion in this country, adhered most firmly and enthusiastically to the Union cause. Mr. Louis has devoted much study to the political condition of the British Empire, and of the English-speaking nations as a whole. The conclusion to which these studies have brought him is, "that the whole English family and dominion throughout the world, Great Britain, her colonies, her dominion in the East, will in its entirety at no distant day come into some form of political or federal connection with this Great Republic of the New World." He believes that this country is inevitably destined as a Preponderate Nation thus to assume the task of protecting, confirming, consolidating and extending the English dominion throughout the Oceanic and Eastern World. Under this conviction Mr. Louis has deliberately chosen to merge his English citizenship in that larger citizenship of the Great Republic which, in some form or other, he thinks will eventually and not long hence be shared by all who are now under the allegiance of the British Crown. He holds that the next great fact in the international history of mankind is to be the gathering together of the English race under the ægis of this Republic.

These are straws that show which way the tide is setting. The days of separation and conquest are evidently drawing to a close. Unity is to be the watch-word of the future—*koinonia* instead of war—Communism of individuals, of states, of races. We are at the turn of the tide. Separation, individualism, colonization, have had their day, and have been flowing ever since the Puritan emigration. Now the homeward call sounds—not to the old home, but to the New Home where the "mountain of the Lord's house is established." May the thing prosper.

Yours in *koinonia*, T. L. P.

COMPETITION THREATENED.

Mr. Herbert Herbert writes to the Boston *Investigator* as follows:

* * * * *

"About four years since, Communism was discussed in the *Investigator*, and some one said it would not be done; and in a short article I asked that the why be given, and have been waiting for the reason all this time in vain, and after much inquiry I learn that it is done, and done well, consequently it is useless for me to wait longer for the proof that it can not be done. In the centre of the State of New York is a family of 230 persons that commenced twenty years since in a log cabin with very limited means: they are now living in palaces and much wiser and better people than they could have been in common society, well provided for all emergencies, and setting a powerful example of generosity to many outside their fold. Their paper is free to all, or one dollar if preferable, and it is worth many times that money when their religion is thrown away. They say, many Infidels call on them and admire all but their religion, and Mr. Noyes, the projector and leader, says he is of the opinion that Communism can not live without religion.

"Now, as I am one of those who think otherwise, this article is written to ask all Infidels that have a desire for Community life, or would like to have the thing tried and would give it a help, to send their address and so much of their means as they deem advisable to John Gray, Glenwood, Mills Co., Iowa, an excellent and ready scribe, but don't forget to send money to pay expenses of getting up a printed list of all the names and other matter necessary to be known by all. Let us teach these vain-glorious Christians that Infidels are not more disagreeable than themselves. * * * * *

"All men are Associationists in some way, and many are looking to Association for an advance in some pet hobby—sometimes a very disreputable one—and some, I am pleased to know, have only the desire to associate for mental and moral improvement; and there is still a larger class than either, composed of individuals who are about as good as mankind are generally found, but who have failed to succeed in their battles with the sharpeners of trade to make themselves a comfortable home; some in middle life, and others apparently on the verge of the grave; some, and even not a few, are widowers that have no desire to marry, and in some cases are not able to defray the expenses thereto belonging, yet are quite able to do labor sufficient to procure all they need or even ask, if they had the advantage of an organization properly conducted.

"Every one wishes to be better off than he now is, and sees quite plainly that he could be if he was somebody else, or if only other people would do as he wants them; and when one becomes acquainted with these people he learns that they need, more than all else, some person to lean against who shall direct them; and when the direction comes, they fail to see that weak persons, mentally, must become the subjects of the stronger, and at once cry *Tyrant*. In fact, the class of men that object to being governed, need it the most; and without a strong government no community can prosper. All men are not equal, and never can be; and if friend Gray is strong enough to rule men to their advantage, or on the meeting of the parties they shall find a Kingly head, he will succeed in his scheme, and not otherwise. But push on, friend Gray. J. H. Noyes, King of the Oneida Community, did not know all that he does now when he commenced his career as a Communist; and his Community have certainly won the race against all others, and are now the best provided people in the world by their own industry; and, with the exception of their religion, (and without it Noyes says none can prosper), their Society is the pole-star for all men.

"But I think the greatest qualification for a Communist is to be a gentleman. Certainly, if people must be always babbling about religion they had better be all of one creed; then neither good nor evil will come of it, as no advance will be made."

* * * * *

[We advise John Gray and his Infidels to read "American Socialisms" before they go in very deep.

Ed. Cir.]

HISTORY OF "AMERICAN SOCIALISMS."

NOTICES OF THE PRESS.

[From the *Utica Herald*.]

THE HISTORY OF AMERICAN SOCIALISMS BY JOHN HUMPHREY NOYES. An important gap in the literature of certain phases of our national history is filled by this elegantly printed book. Perhaps in no other country has Social science met with more peculiar developments and exhibited itself in more striking and more widely contrasted manners than in our own. Hitherto, there has been no complete history of the Socialistic movements which have sprung up and died in America. Mr. Noyes has supplied such a history in a work which is remarkable for its candor, its thoroughness, and its thoughtfulness. The work possesses an unusual interest to us who live in Central New York, because it is from the pen of the founder and present leader of the Oneida Community, and may be said to have been written as an indirect defense of the peculiar doctrines of that institution.

Concerning its author, in whom our readers will naturally feel an interest, the book gives some interesting particulars. He was born in Brattleboro, Vt., in 1811; graduated at Dartmouth College, and studied law and theology at Andover and New Haven. The Finney revival in 1831 had a great effect upon him; he studied the Bible ceaselessly, prayed and advised with friends, which course "soon landed him in a new experience and new views of the way of salvation, which took the name of Perfectionism." This was in February, 1834. For twelve years thereafter, he studied and taught salvation from sin. When the Fourier excitement arose, he had already gathered about him a little circle of relatives and co-believers, who, while holding themselves aloof from the new movement, yet acknowledged the receiving of a new impulse from Brook Farm; and "thus the Oneida Community really issued from a conjunction between the revivalism of Orthodoxy and the Socialism of Unitarianism." It was not until the destruction of Brook Farm by fire, and its subsequent abandonment, that the Oneida Community entered upon the vigorous and growing prosperity which distinguishes it to-day. The bearing of the facts we have stated upon the general subject of successful Socialism will be seen as we progress.

This work is not wholly the result of Mr. Noyes's labors. In his opening chapter he tells us the story of a Scotchman named Macdonald, a printer, and a disciple of Owen, who came to this country and set himself to the task of collecting the materials for a history of American Socialisms. He died of the cholera, just as his labors were completed. Macdonald seems to have been a disappointed man, he despaired of the ultimate success of the Socialistic movements. Ten years after his death, Mr. Noyes came in possession of the collection he had made, and this collection forms the groundwork of the present history. But Mr. Noyes has so expanded the original plan, and has in some cases so widely departed from it, that this work is emphatically his own. Unlike Macdonald, he writes in a spirit of faith, and in a firm belief in the perpetuity and wide extension of the doctrines which the Oneida Community represents.

The Socialistic statistics given by Mr. Noyes are interesting. He names no less than seventy-five experiments—peculiar to this country—almost all of which died and made no sign. All of them are classified into two great movements, those of the Owen epoch, about 1826, and those growing out of Fourierism introduced by Albert Brisbane, in 1842. These two movements embraced above 8,000 persons, occupying over 100,000 acres of land and representing an immense amount of capital. They were effervescent and short-lived. The longest lived seventeen years. Most of them survived less than two. The first movement found its best exponent in the colony of New Harmony, Ind., established by Robert Owen in 1825. The second movement is best illustrated by the well-known Brook Farm experiment. Owenism and Fourierism, as Mr. Noyes distinguishes the two movements—thought distinct and hostile to each other—are not to be thought of

as heterogeneous and separate. "Their partisans maintained theoretical opposition to each other, but after all, the main idea of both was the *enlargement of home*—the extension of family union beyond the little man-and-wife circle, to large corporations."

Why did these experiments fail? In the answer, we catch the thread of Mr. Noyes's argument. The Owenites were the Bible men; the Fourierites the Liberals or Infidels. The former were the Revivalists, *per se*; the latter the Socialists, *per se*. Now, argues Mr. Noyes, the Revivalists and Socialists were each reciprocally necessary to the other. Revivalism can not stand alone; Socialism can not stand alone; but in their union they are strong and lasting. "The Revivalists failed for want of regeneration of society, and the Socialists failed for want of regeneration of the heart." Macdonald despaired of the success of the movement into which he entered heart and soul, because he failed to see wherein lay the cure for the troubles which he knew to exist. Noyes is triumphant in view of the future which he believes to await Socialism, because he is confident that in the Oneida Community the elements for Socialistic success have at last been united. That institution is based upon the regeneration of society hand in hand with the regeneration of the heart—the latter predominating.

There can be no doubt that Mr. Noyes is practically correct in his theory for explaining the short-lived success of the movements of Owenism and Fourierism. As a theory, it fits the facts of the case exactly. The question at issue, however, is whether their failure can not be accounted for without the aid of any theory. All these short-lived Associations were the offspring of theories. These theories were in all cases in practical opposition to the laws of human nature. They involved the giving up of all individuality. They destroyed the family relation (in the true and restricted sense of that word), which is the strongest of all relations. They assumed, in direct violation of the experience of ages, that the same motives, the same interests, the same feelings, can govern an entire community of individuals. They attempted to eliminate some of the characteristics of human nature, and graft on other foreign characteristics in their place. Thus they were visionary and impracticable; and thus, year after year, Communities, Phalanxes, Associations, have sprung up, prospered briefly, and died disastrously.

But in the face of these statements, we are met by Mr. Noyes and his co-believers, with the query: How then do you account for the continued and growing prosperity of the Oneida Community? Mr. Noyes's answer to this query is the direct and only result of his whole argument. It is the conclusion from the premises he everywhere lays down. Mr. Noyes claims that its success is the result of a joint regeneration of society and religion. The Communists all hold the same peculiar doctrines of theology—what, it is unnecessary to explain; and they all belong, socially, to each other; there are no cliques, no families, but the one general family. Mr. Noyes cites as the result of their system, the material prosperity that has attended their united labors. We would rather claim that this material prosperity is the cause of the so-called success of their system. The Community owns one of the finest farms in the State; upon it are located several large manufactories, their produce is shipped to all parts of the country. They are held together by their rapidly growing wealth. They do not grow themselves; they are comparatively small in numbers; and the presence of Mr. Noyes himself as a leading and controlling spirit, has doubtless always done much to keep out the spirit of dissension. With the peculiar system of social life which governs this Community we have here nothing to do. They claim that it is the only Biblical, the only natural, the only true Communism. The world generally believes that it is merely the doctrine of free-love, hidden under a cloak of theology. No amount of argument would materially change the opinion of either the world or the Oneidas.

The book is remarkably well written. It is evi-

dently the work of a man who has read much and thought much. It is the expression of an earnest and enthusiastic conviction, and yet it is moderate and unbigoted. It is in the main a mere statement of facts, the deductions being notably true and carefully made. Mr. Noyes reasons wholly by the inductive method, and thus fortifies himself in his peculiar views. His book will not be an influential one. Experiments of the kind he describes are becoming rarer every year. We differ with him in the belief that the movements of Owenism and Fourierism affected the whole national character of our people, and left an impress that can never be effaced. They were merely excrescences on the body politic—the result of a system diseased and out of order. They were too spasmodic to be lasting in their influence. Therefore this book will be chiefly valuable in the future as a curiosity. Meanwhile it will attract new attention to that “peculiar people” in our midst, who love each other indiscriminately and make rat traps for a living.

[From the *Evening Post*.]
SOCIALISM IN AMERICA.

There are probably few thoughtful men or women in this or any other civilized country who have not dreamed a dream of a better organization of society, of a social system in which drudgery should cease to be hateful, labor exhausting, or fortune doubtful; in which thieves should no longer steal, and the wicked would cease from troubling.

That the present social system of Christendom is very imperfect; that in many ways it increases the burdens, hardships and risks of life, even among the more fortunate classes, to quite as great a degree as it adds to their comforts and enjoyments; that it fails in eradicating vice and crime; that in some ways it lamentably increases selfishness, and sets man against man; that in short it does not solve many of the most important problems, or meet many of the most important wants of man and mankind, all this has been felt by every man and woman who gives a thought to any subject beyond today's dinner or to-morrow's toilet. We are not living in the millennium—as Mr. Carlyle has taken pains to explain to us in many volumes. The whole burden of modern essay literature is, the Miseries of Human Life, meaning life in civilized countries; things are not all for the best in the best of all possible worlds; and Emerson's essay on “Compensation,” wherein we are solaced with a view of the miseries of our more fortunate neighbors, still speaks a sort of cold New England comfort to the hearts of all who read it.

It is natural, then, that every organized and set attempt to create a better form of society should attract almost universal interest and sympathy. The plans of Owen and Fourier are the delight of young enthusiasts; every effort at Communism is sure of the sympathy of mankind, for at heart every generous man is a Communist; in our dreams we are still “as those who seek a country.”

Mr. John H. Noyes, the head of the Oneida Community, is therefore pretty sure of a large audience for his “History of American Socialisms,” just published by Lippincott in Philadelphia. As the chief and founder of one of the few peculiarly successful attempts at Communism, Mr. Noyes speaks with authority; and it is probably not his fault that his history—the chronicle of many failures, and few, very few successes—is perhaps the hardest blow the Communistic faith has received. Socialism has been written and preached against, time out of mind; but Mr. Noyes comes with a big book full of hard facts, to convince all men who seek for better things that they need not wander that way.

Of course he does not mean this; for he is a zealous Socialist. Nor is it in the numerous failures he records that Socialism receives its bitterest discouragement, but rather in the successes.

About eighty different attempts at Communism have been made in this country. Of these by far the greater number are classed by Mr. Noyes as belonging to what he calls the Fourier epoch; only eleven, if we count rightly, belong to the Owen

epoch; and a few—as the Shakers, the Dunkers and the Oneida Perfectionists—stand apart, as bodies of men bound together by peculiar religious tenets.

Take notice that only these last have succeeded, or, to speak more accurately, continue to maintain the struggle for life. It is probably true, as Mr. Noyes suggests, that Communism is impossible, at least in this age of the world, unless those who attempt it are bound together by some form of religious belief; only by this supreme influence can selfishness be sufficiently eliminated.

But, taking this for granted, we have a right to ask, What has religious Communism done for those subject to its influence, and for the world? Here Mr. Noyes gives us too little information; but what he gives is of a kind to repel and discourage rather than attract.

His Oneida Community is an undoubted pecuniary success. If we set aside the repulsive part of its religious doctrines, and look at it as a society of men and women voluntarily throwing all the products of their labor in common, what have they achieved? They have, according to their own account, made housekeeping somewhat easier—but at the expense of many of the sweetest and holiest pleasures of life; they have insured themselves against want in their old age; they have somewhat lightened the daily tasks of laboring men and women—for the average day's work for the last year was but seven hours; and finally—and the best of all their achievements—they have done thorough and honest work: their traps are famous, their canned fruits were the best in the market, their silk twist sells every-where, and this book of Mr. Noyes, which they printed at their Wallingford Office, is the best specimen of typography which we have lately set eyes on.

In short, they have “got on.” If they were beavers, they could not have done more—nor less. Their experiment, as that of the Shakers, Dunkers, and other religious Communists, proves that if anywhere a number of men and women will unite their efforts, live frugally, abstain from strong drink, and submit themselves to the management of a competent head, they can save money. To prove so much has a certain value. To the German laborer, to the English peasant, to any human being oppressed by circumstances too powerful for his unaided arm, their example will be a help and encouragement.

But to the strong, the hopeful, the enterprising, what a dreary picture it is; what a flat, stale and unprofitable prospect; in what narrow limits their lives run; how awful this eternal calm!

Trades-unions, said a wise man, are out of place in any country where the mechanic can by diligence and prudence hope to become an employer of labor. So we may say that Communism, as depicted by Mr. Noyes, can have but small attractions for men in any country where by industry and thrift the common laborer may fairly expect to become the owner of a house and land.

Mr. Noyes is what would be called a “plain, practical man.” He tells us nothing of the future of successful Communism. We can only guess how he would rule a state, or what such a Community as his could do for science or art; with what history, or poetry, or architecture, or painting, or sculpture, they would illustrate their age; what they would do for glory. The bee is a very respectable insect; but a honeycomb is a somewhat monotonous object, and as we read Mr. Noyes's complacent account of the success at Oneida—which we do not mean to undervalue—it seems to us that mankind building interminable honeycombs would be but a sorry spectacle.

It is because Mr. Noyes lays so much stress on the dollar-and-cent view that his book is unsatisfactory. We should like to have heard what kind of intellectual and spiritual man is developed by his system. But of the souls he gives us no glimpse. They have enough to eat and to wear, and it costs but little; that is the beginning and the end. But have they vigor, have they strength, have they self-sacrifice, have they noble and elevating thoughts, have they wit, or humor, or art, or science, or genius or individuality in any form? Will they return, by-and-by, something, some small thing of great value, to that society from which, after all, they get all that makes their lives brighter and more enjoyable than that of so many industrious beavers? Of all this Mr. Noyes says no word—and that is the reason why his book must be a bitter blow and sad discouragement to all who hoped much from Communism, and turned to him for evidence.

ITEMS.

THE Spaniards are said to be gaining ground in Cuba.

THE British Parliament was opened on February the 8th.

A PARTY of ladies have established a banking house in Wall St.

PARIS makes little watches no bigger than a three-cent piece, but the price is \$200.

W. HEFORTH DIXON, ex-editor of the *Athenæum*, will edit a new paper called *Light*.

THE French government has excluded the Papal currency from general circulation in France.

PETER T. WASHBURN, Governor of Vermont, died in his fifty-sixth year, after an illness of several weeks.

REPORTS from Fort Benton state that the Indians are suffering from small-pox, and are in much distress.

SINCE the transfer of the British telegraph lines to the government, domestic telegraphing has increased one-third.

A NEW cable is to be laid from Wales to Rhode Island. The contract for the cable, to cost £600,000 has been signed.

MISS AMELIA HOBBS has been elected justice of the peace for a township in Illinois, by a majority of twenty-six votes.

FOUR American citizens from New York city were assaulted by soldiers, and one of them was murdered, in a street in Havana.

THE final obsequies of Geo. Peabody took place on the eighth, Prince Arthur and Admiral Farragut attended the ceremonies.

THE United States Senate has rejected the President's nomination of Ebenezer R. Hoar as Associate Justice of the Supreme Court.

DR. TSCHUDI in his “Travels in Peru,” says of Lima, that, at an average, 45 shocks of earthquake may be counted on in the year.

THE Viceroy of Egypt has concluded to send his iron-clads to Constantinople, but will withhold the rifles manufactured for him in Europe.

THE inundation of the Nile has this year assumed the proportions of a flood. It was never known so high. The damage is estimated at \$40,000,000.

THE Spanish Government has sent authority to its minister at Washington to make treaties of peace with the republics of South America.

THE Mormons are collecting petitions, signed by the Mormon women, in opposition to Cullom's anti-polygamy bill, and are sending them to Washington.

A VARIETY of charges are circulating against Senator Revels, which, if substantiated, will probably prove an obstacle in the way of his admission to a seat.

AN additional postal convention has been concluded between the United States and Italy whereby letter postage is reduced from 15 to 10 cents per half ounce.

IT is officially announced that at the beginning of the next collegiate year, females will be admitted to the University of Michigan on the same terms as those on which males are now admitted.

SINCE the meeting of the Ecumenical Council, seven of the Prelates have died. The Council will soon deliberate in common on the opportuneness of the discussion of the dogma of Papal infallibility.

CAPTAIN C. F. Hall, speaking of his proposed expedition to the North Pole, says, he confidently believes that he will be able to reach the North Pole and return in three years; but should he find that it would require one or two additional years to complete the object of the voyage, he will continue that time.

RIOTS have occurred in Paris in consequence of the arrest of M. Rochefort; the mob raised barricades in the streets and assaulted the police: over three hundred persons have been arrested, but nothing very serious is anticipated from the riot. All the editors of the *Marseillaise* have been arrested and the paper has been suspended. The *Journal la Misère* has also been seized and its directors arrested.

ITEMS.

Mrs Stows with her family has gone to spend the winter at Florida.

PRINCE ARTHUR is in New York, where the citizens are feting him.

THE Hudson river is open for navigation from New York to Albany.

FOUR tons of silk-worms were lately started overland from Japan for France.

THE Czar of Russia is a victim to hypochondriasis, which is said to be hereditary in his family.

THE Pope has recently suffered from an attack of epilepsy; his sickness is not considered fatal.

THE Great Eastern has arrived at Bombay: telegraphic communication is now perfect between England and India.

THE Internal Revenue receipts for the past month, were \$12,479,000, being an increase of \$1,360,000, on January of last year.

THE Mexican revolution is gaining ground in San Louis Potosi: Col. Arguello, who belongs to the Church party, is at the head of the revolutionists.

THE Indian news is, that the Kiowas, Comanches and Apaches, are very numerous and formidable, and are making active preparations for war with the whites.

It has been finally demonstrated that vessels drawing no more than seventeen and one-half feet of water are able to pass through the Suez canal with safety.

A BILL to grant belligerent rights to the Cubans, has been introduced in the House on the motion of General Banks, and referred to the Committee of Foreign Affairs.

THE last vacant seat in the Senate has been filled by Senator Revels. Mr. Revels has colored blood in his veins: he takes the seat in the Senate formerly occupied by Jefferson Davis.

ARRANGEMENTS are in progress at Pittsburg, Pa., for holding a national convention early in March, for the purpose of securing amendments to the constitution recognizing God and the Holy Scriptures.

GONZALE CASTANON, editor of the *Voz de Cuba*, who had visited Key West for the purpose of fighting a duel, was shot by the Cubans while standing in the porch of his hotel; he died in fifteen minutes.

THE Red River rebellion has been ended by a counter-plot. The inhabitants of that district have arrested Rielle, the leader of the rebellion, and re-established the Hudson Bay Company's government.

THE currency bill, which passed the Senate Wednesday last, enacts that \$45,000,000, in notes may be issued to the National banking associations in addition to the \$300,000,000, authorized by previous legislation.

THE public debt statement shows a net decrease for the month of January of \$3,933,864.39. The coin balance is \$101,600,730, including coin-certificates amounting to \$50,000,000. The currency balance is \$8,690,807; purchased bonds and interest, \$97,082,384.

By telegraph from London, it is stated that a letter has been received from Captain Cochrane of the Royal navy commanding the Petrel, stationed off the coast of Africa. He reports that Dr. David Livingstone, has been burned as a wizard by a chief in the interior.

A VICTORY is reported for the Cubans under Gen. Jordan at Gusimaro; the Spaniards in command of Gen. Puello lost thirty-six officers and four hundred men. Gen. Jordan has been appointed commander-in-chief of the patriot forces. The General is a native of Virginia and a graduate of West Point.

THE United States steamer, Nipsic, attached to the South Atlantic Squadron, is under orders to proceed to the Isthmus of Darien, to make surveys and explorations, with a view to determine the best location for an inter-oceanic canal. It is reported that a French company is prepared to co-operate with America in building the canal, so soon as a suitable route shall have been selected.

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